The Mystery of Sex
or
Sex Polarity

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CHAPTER I
The Universality of Sex

All the ancient occult and esoteric fraternities, organizations, and schools agreed upon one point—the Universality of Sex. They realized that the Sex principle was manifest through all the Cosmos, and that it was in activity throughout all the universe. *The Phallic Cross* symbol is found in use in nearly every occult organization or body, and signifies the teaching that the male and female principles are immanent in each and every form of nature's activities and manifestations.

It will be noticed in many of the older writings that the term "gender" is used in preference to sex. This arises from the fact that the primal idea of Sex, as understood in occultism, is that of begetting; bringing forth; procreating, etc.; of which the term "gender" is peculiarly significant and expressive. Occultists realize that the work of procreation is manifest on every plane, physical, mental, and spiritual, and that the "gender" principle is active everywhere, at all times, in all ways. But in this little book we shall use the term "sex" in preference to "gender," for several reasons, the understanding being of course that the term is employed in its widest and most universal sense, rather than as referring to the particular sex manifestation of living things, or the human race in particular.

The Arcane Teaching embraces the well-established occult doctrine of the Universality of Sex. It holds that not only on the physical plane, but also on the mental and spiritual planes, is Sex apparent; that not only in the living, organic forms, but also in the so-called "lifeless" and inorganic forms, is the principle of Sex in evidence. The principle of Sex is bound up with the law of the Opposites, of which we have spoken at length in our other works.

Sex is a manifestation of the great *Law of Polarity* which is in evidence throughout the Cosmos. The sexes are counterparts, opposites, contrasting poles of Being. There is always to be found the Male Principle which energizes, procreates, and stirs into activity; and there is always to be found the Female Principle which produces, conceives, and brings forth.

In fact, the ancient Arcane Teachers directed the attention of their neophytes to the fact that even in the fundamental activities of the creation of the Cosmos the principle of Sex was apparent. *The LAW* was held to represent the Male Principle, acting and moving upon the Infinity of Nothingness and causing the latter to conceive, bear and bring forth the activities, shapes and forms of the universe. It will be remembered that *The LAW* in itself does not conceive, bear and bring forth, but acts merely as the controlling, energizing spirit which incites into activity the creative powers inherent in the Infinity of Nothingness. The latter is distinctively the Female Principle, for it is acted upon by the energies of *The LAW*, goes through a period of Cosmic conception, bears in its body the new Cosmos, and finally brings forth the new world in all its youthful vigor and activity. *The LAW* is the Absolute; the Cosmos is the Infinite. The Absolute is the moving and energizing power; the Infinite contains within itself the "possibility" of all things—the creative properties which conceive, bear, and bring forth the Cosmos.

This idea of the manifestation of the Sex Principle in the Cosmic activities is carried out in the symbology of the ages, and the figurative terms of even our own age show the insistent desire of the mind to express the thought. We always speak and think of "Nature" as the feminine principle, containing in her womb the seed of all shapes and forms and things, and bringing forth all the forms of life that fill the world. "Mother Nature" is the term embodying the idea. How ridiculous it would seem to speak or think of "Father Nature!" And yet the mind instinctively recognizes that there can be no Mother without a Father, and seeks to find the Paternal principle above Nature.

It will be noticed that in all the religions, past, present, living or dead, the Sovereign Power or Supreme Deity is always Male. But, at the same time, this Supreme Male Principle is never pictured or thought of as producing the universe of individuals, shapes and forms, as in the case of our ideas of Nature. The Male Deific Principle is always pictured as performing a creative act of some sort, by word, thought or will, which in some way acts upon another vague and nebulous Something, or a Nothing, and causes it to produce, bear and bring forth. In the ancient religions there was always a recognition of the Male and Female Deific Principles. In some cases, these were symbolized by Deities, male and female, as for instance the male Osiris, and the female Isis, in the Egyptian mythology. In others there was a personification of God and Nature, male and female in principle. The Hindu religions all recognize this principle of Deific Sex, and their male gods are always pictured as having female counterparts, or mates. Even when their gods are recognized as being principles instead of persons, the female principle will always be found accompanying the male. To the Oriental there is always the Divine Mother, as well as the Divine Father; whether regarded as principle or person.

Sex is manifest in all material forms, from the atom to the highest organized living being. In the particles composing Matter—the atoms, and the smaller particles which go to form the atom—we find the polarity of Sex, manifesting in the activities of attraction and repulsion; love and hate. The atom itself is now held by the leading scientific authorities to be composed of thousands of infinitesimal particles called ions, electrons, or corpuscles. These electrons are held to be of two kinds, so far as quality is concerned, namely, "positive" and "negative." These positive and negative electrons whirl around each other, never coming in actual contact but always exerting an attractive or repulsive effect upon each other. The best authorities hold that the atom is formed by the action of numerous negative particles which cluster around a single positive particle, the latter seemingly

exerting some kind of energy or force upon the negative particles, causing them to group themselves in certain ways, to form certain combinations, the result of which is the creation of the atom. The various elements, of different fundamental kinds of matter, are held to obtain their special varieties of elemental nature by reason of the various groupings and combinations of these negative electrons around the one positive electron.

This action of the electrons, of which matter is formed, is in close accordance with the ancient Arcane Teaching regarding the male and female particles of matter, which by action and reaction tend to build up the more complex forms. The moment we recognize that the "positive" is the male principle, and the "negative" the female, we may read the modern scientific teachings in the light of the Ancient Wisdom. The word "negative" is a poor one, however, with which to describe the principle of generative activity. But the actions and properties of this "negative" aspect of matter prove that it is really the female principle masquerading under a poor name. The negative pole of an electrical battery is really the "generative" pole. Many of the best authorities are now using the term "cathode" to designate the "negative" pole of the battery, the new term arising from a Greek word meaning "descent; the path of generation," etc. From this *cathode* or female pole of the battery swarm the corpuscles or electrons; the new "rays" recently discovered by science; and the strange and little understood energies which are tending to revolutionize scientific thought. Always from the negative, *cathode*, or female pole or element of the battery, come these strange things. The positive, or male pole or element never "brings forth," although it is needed to energize and vivify the complementary element or pole. Is not the feminine nature proven by the strongest kind of analogy, is not the male element likewise seen to be in evidence? This cannot arise from mere coincidence—particularly when we may see that the Sex Principle is manifest throughout all of Nature's activities.

The detached electrons which compose the various “rays” and strange energies which are engaging the attention of modern science, are “negative” or female. The negative electron travels through space, either being cast off by its male ruler, or else leaving of its own accord, and flying through space. It repels, and is repelled by, other female particles or electrons, and this action of repulsion creates certain disturbances or activities in the field of force. When it comes into the near neighborhood of a male or positive electron, an attractive force is manifested, each being attracted to the other, and leaving their orbits in order to meet the other. Scientists hold that this attraction and repulsion—these unitings and separations—these marriages and divorces—among the electrons, are the cause of the greater manifestations of energy or force, and the creation of matter. When the female electron comes within the influence of the male, it begins to vibrate and circle around the latter, in company with its sister particles. This movement and vibration is held to be the vibration from which arises all forms of matter, and all varieties of force or energy on the material plane. Light, heat, magnetism, electricity, chemical affinity, cohesion, and the other forms of energy, arise from the vibrations caused by the action and reaction of the male and female principles of the electrons.

The polarity to be observed in the phenomena of magnetism and electricity is distinctively a sex manifestation, as we have said a little further back. The attraction and repulsion manifested by the several poles of the battery, or magnet, is seen to be closely related to sex phenomena on other planes of activity. A leading dictionary gives the following definition of “Polarity:” *"The disposition in a body to exhibit opposite or contrasted properties or powers in opposite of contrasted directions; the existence of two points, called poles, possessing contrary tendencies: for example; the attraction or repulsion at the opposite ends of a magnet; opposite tendencies in polarized light, etc."*

CHAPTER II
The Law of Love

Not only do we find manifestations of the creative Sex Principle in the animal and vegetable forms of things, but even in the world of minerals it is in evidence. In the crystallization of minerals there is to be observed a phenomenon closely allied to the processes of reproduction in the lowest forms of animal and vegetable cell life. The cells reproduce themselves by growth and division—the crystals do likewise. From the "mother liquid," the infant crystals begin to form. Once formed, they draw to themselves more nourishment from the mother liquid, and begin to form the nucleus of a new crystal, which is finally split off from the older crystal. In many ways the phenomena of crystallization resemble those of the manifestation of creative sex activity in cell life. And this is to be expected, for if the Sex Principle is universal, then it must be in evidence in at least a faint degree in everything. Even in the atoms back of the crystal shape, we may see it in operation, in the shape of chemical affinity. Even in the electrons of which the atom is composed, we may see its presence indicated

by the positive (male) electrons, and the negative (female) counterparts—the first energizing, and the latter generating shape and form. And even in the energies and forces of Nature, we see the evidences of polarization, which in the end is a manifestation of Sex.

William Marion Reedy, in his brilliant essay entitled "The Law of Love," calls attention to the universality of the Sex Principle, or as he calls it, the principle of Love. He says, among other things: “Prof. Von Schroen's recent alleged discovery of life and sex in crystals need not astonish the world. Man has felt that there was nothing inanimate, from the beginning of time. His

intuition has always been in advance of his reason. His poetry has led his science everywhere. The oneness of things is being demonstrated in these days; that is all… Biology has resolved life back to the single cell, in which all the senses are converged… Sex is a differentiation of the single cell. Philologists assert that, originally, the name of God in every language was both masculine and feminine. Life is but force. Matter holds together by force. Matter, therefore, has life… The star is brother to the clod; the moth is kin to the mastodon. Worlds are made to blossom in space as flowers are fructified by floating pollen. Mingling atoms make suns. Cell seeks affinity with cell. Dust blown from the unimaginable outer rim of silence finds its fellow dust and, engaging in amorous whirl, a nebula is formed, and from that nebula suns and systems of suns. Worlds in contact give birth to worlds. The crystals meet and kiss and mingle and produce other crystals… Love is the only law. Love is spirit, and matter is the child of spirit. All this any man who reads may know."

Reedy continues: "'Nowhere,' says Balzac, 'is motion sterile; everywhere it engenders Number'; but it may be neutralized by a superior resistance, as in minerals.' This neutralization, Professor Schroen's discovery disproves conclusively—if he has made the discovery. The motion is in the crystal itself; the instinct whereby it seeks out its mate that it may 'increase and multiply.' … Out of the single cell—protoplasm, amoeba, vorticella—in combination, but each seeking its own, comes variation or number and, ultimately, Harmony.

The atoms, themselves almost inconceivable, operate upon one another in the workings of these forces. The pollen from the flower finds its way to another, miles away, and fecundates it, as Schmid's father, born in Germany, found his mother, born in Australia, to the seemingly unimportant end that Schmid should come to be. Surely those ancients were not far wrong in deeming the atoms themselves endowed with conscious intelligence. There is life in everything and everywhere, and no life without love. As a man lies with a woman to perpetuate their kind, so do

all things, infinitesimal and vast, through Nature, bed with each other. The *phallus* is a mightier symbol than the virtuous wot of. It is found even in the Cross. The sciences are a study of the universal lust. Flower fecundates flower, though one sends its seeds to another on the wings of a wandering and uncertain bee. There is a rain of life between the planets. Collisions scatter world-fragments in the far furrows of space, and the fragments are gathered up by other planets and life transferred to them from systems that have ceased to be. In mathematics, numbers cohabit, and the results are glimpses of the secrets of Infinity. In chemistry, fluids and solids mingle to make things new. In physics, the savagery and the tenderness of force, in destruction or reproduction, produces power. Biology shows us the operation of the same affection to the development of life. Differentiation, selection, organization—all these are processes of intelligent amorousness in matter. This intelligent amorousness is the spirit in matter—the 'love that makes the world go round; that holds the universe ensnared.'"

Reedy concludes, as follows: "But where does it end—this intelligent amorousness? There is a limit to the finite. But the finite is part of the Infinite. It would seem that the pursuit of this law of love would bring one only to the *Unknowable*, pushing it only a little further back. Love may follow where love leads—unto the essence of God even—for God is love. The material aspect of love, dwelt on so far, need not deter us from pushing 'farther North.' To whoso believes in the oneness of Matter and Spirit, there is no *Unknowable*. The end of the law of Love, and of the spiritual faculties for its perception, can be the knowing of this *Unknowable*—union with the Infinite. Let us make a flight"

The Arcane Teachers see the presence of Sex not only in the material forces and the forms of matter, but also in the very mind and spirit itself. The teaching is that every individual has not only evidences of both sexes within himself or herself, in the physical body; but also, that each has the elements of both sex principles within his mental realm. There are certain mental faculties

distinctly masculine in their characteristics, such as the Will, the Logical Faculties, etc. There are also certain faculties which are distinctly feminine in their characteristics, such as the Emotions or Feelings; the Imaginative Faculties; Memory; and Intuition. Every individual, male or female, contains within himself or herself, this dual-nature of mind. The Imagination, Memory and Intuition, are essentially feminine in all of their characteristics—their work is a "bringing forth;" an exercise of the reproductive function on the mental plane. Nay, more, even Desire is feminine in its nature, and operates by coaxing, alluring, and drawing the Will into action. The Will and the Logical Faculties, are essentially masculine, and operate in the direction of energizing, applying force or energy, and stimulating the other faculties to action.

Moreover, that region of the mind which is known to modern psychologists as the "subjective;" the "subconscious;" the "subliminal," is feminine in its activities—it produces and brings forth—it is procreative in its nature. On the other hand, the "objective," or "outer" mind is essentially masculine in its nature. It creates nothing, but merely acts upon the feminine mentality in the direction of inciting it to activity and reproductive functioning. Intuition is distinctively feminine, and is diametrically opposite in polarization to its companion, Logical Reasoning. We have not the space to follow up this thought in detail, but those who are familiar with the characteristics of the various mental faculties, and regions of the mind, will have no trouble in identifying and classifying them according to their mental sex.

In connection with the subject of the manifestation of Sex on the mental plane, we may say here that the Arcane Teachers hold that the phenomena of *Thought Transference*, *Telepathy*, *Mental Influence, Hypnotism*, etc., are explainable only by the admission of the existence of Sex in the mind. The workings of *Suggestion* and *Auto-Suggestion* are also explained when this principle is grasped. This idea of Sex in the mental faculties and regions gives one the key to Psychic Phenomena. All energizing, or projection,

by thought waves, etc., is caused by the activities of the masculine principles of mind being employed; all receiving or impression of the influences so sent forth, is caused by the activities of the feminine principles of the mind. The thought or suggestion sent forth is a masculine effort; its reception is feminine—the result arising therefrom is essentially procreative or reproductive, and is manifested by the feminine principle, always. The domination of some persons by the Will of others, is akin to the tyranny exercised by the male in many forms of life, not excepting the human kind. The alluring, fascinating, coaxing, attracting, and drawing activities of Desire are decidedly feminine, and often enmesh the strongest Will, just as the strongest man often surrenders to a fascinating woman's wishes. The Will operates by force; Desire operates more subtly, but not the less strongly.

The individual manifesting strong *Will Power*, exercises his or her masculine mentality while the man or woman manifesting *Personal Magnetism*, charming and fascinating those with whom he or she comes in contact, exercises his or her feminine mentality. The Will forces and drives; the Desire, Emotion, Feeling, or "Magnetism," draws and attracts. The feminine is always the finer, subtler force which in the end overcomes the apparently stronger force of the masculine mentality. Each however, the masculine and feminine, has its place, and the best work is performed when they are both strongly developed and actively employed.

An understanding of this subject of Sex in mental action will give the magic glasses through which many of the riddles of psychology may be seen clearly solved. We suggest that those to whom the idea is new, put on these glasses of the new understanding, and read anew their old works on psychology, psychic phenomena, occultism, "New Thought," etc., and see how clearly illumined many hitherto dark pages have grown.

CHAPTER III
The Evolution of Sex

It was at one time believed by many, in fact by all persons, that some of the lower forms of life originated spontaneously; that is, without being reproduced from some parental life-form. It was thought that frogs and other reptiles, worms and small insects, and other lowly forms of life, originated from the dust of the earth, or the slime of the river-bed. But *Science* has brushed aside all such erroneous ideas into the great dust-bin of discarded theories, and has firmly established the doctrine that: "All life proceeds from Life." Reproduction is universal among the living forms, and reproduction always presupposes the manifestation of Sex in at least an elementary degree.

The lowest forms of life are found in the slime of the ocean bed. These elementary forms are but little more than drops of gelatinous glue, without apparent or perceptible organs, but yet manifesting the activities of life, in nutrition, assimilation, elimination and reproduction. And *Science* will later on discover the presence of Sex in even these primitive forms, to account for the processes of reproduction, which will be in accord with the old occult teachings on the subject.

The simplest form of reproduction is that of some of these lowly forms of life, which consists simply of division. The minute cell grows to a certain size, and then begins to separate itself into two cells. For a short time, these two cells are connected by a minute filament, causing them to resemble a miniature dumb-bell. Then the filament breaks, and the two single-cell creatures become separate individuals. Later on, each one of these cells divides itself into another pair, and so on, generation after generation. *Science*, so far, has not discovered evidence of sex activities

in this process of reproduction, but reasoning by analogy it may be seen that the old occult teaching is correct, and that before this division or separation can take place there must be a process of fertilization of one cell by another, at certain periods, the effect of which is continued through several generations of cells. It has been noted that if the cells are kept apart from foreign cells, the process of separation ceases after a certain number of generations, and the particular branch becomes extinct; so that it is reasonable to suppose that the generative and reproductive function must be stimulated from time to time by sexual action and fertilization.

A step higher in the scale is that of the *Protozoon* which also reproduces itself by subdivision. But before this subdivision takes place, there occurs a union of two separate cells, in what is called *conjugation*, after which the processes of separation or subdivision begins. But instead of merely two separate cells forming from the original cell, there appears a subdivision into many cells, the young cells appearing as buds upon the combined parent-cells, similar in appearance to "the buds of the plant." These buds afterward drop off and pursue their mature individual life, afterward combining each with another cell, and then reproducing as did their parents. It is not held that the two uniting cells are distinctively male or female, but that they possess the quality of dual-sexuality, as do some animals much higher in the scale. When the union takes place, the male element of each fertilizes the female element of the other, and the reproduction follows thereupon. Maupas says: "The para- or micro-nucleus is a *'hermaphrodite'* sexual element, of sole importance in conjugation. The stages of the process are as follows: (1) The micro-nucleus increases in size. (2) Division occurs until there are eight micro-nuclei. (3) Of these eight, seven disappear. (4) The remaining one divides again, differentiating, a male and female pro-nucleus. (5) In the next stage, the male elements of the two individuals are exchanged, and the new male nucleus fuses with the original female portion. (6) Finally, the individuals,

separating from one another, reassume all their original organization before beginning again to divide in the usual fashion."

Geddes says: "Sometimes as many as three or four spores of lowly *Algae* club together, as if to gather sufficient momentum to make a combined start in life. The young forms of the *sun-animalcule* usually unite in twos, but Gabriel has observed in some cases a multiple union. In another *sun-animalcule* two to thirty individuals may unite loosely in what is called *plastogamy*, but close union of nuclei occurs only between two individuals. So, in *gregarines*, while the usual union is certainly dual, Gruber has observed what may be called multiple conjugation. … Conjugation of two similar unicellular organisms occurs, as we have seen, very generally in the *Protozoa*, and is also a common fact in the life-history of simple *Algae*. … opposite cells of adjacent filaments are attracted to one another, and the contents of one cell pass bodily over into the other. In the great majority of cases where conjugation occurs, the uniting cells are to all appearances similar, but it must be remembered that it does not follow from this that they are physiologically alike. … In fertilization among higher plants and animals, the two elements which unite are highly differentiated, alike in contrast to one another and in opposition to the general cells of the body. A consideration of the phenomena in loose *protist* colonies, which suggest a bridge between unicellular and multicellular organisms, shows how gradually this latter contrast also may have been brought about."

As the scale of life ascends under the impulse of the evolutionary urge, the life forms begin to develop organs by means of which the sexual activities may be better performed. In some cases, the individuals are sharply separated into male and female in their sexual functioning, although preserving their similar outward appearance, while in others each individual possesses the organs of both sexes, this state being styled *Hermaphroditism*. This state is quite common among some of the lower forms of living things. The oyster, and other shell fish; the barnacles and allied forms; the tapeworm; the earthworm; and even the

members of the snail family, are hermaphroditic. Among some of the higher forms of life, even occasionally in man, this condition is manifested as a reversion, or abnormal condition. But in many of the lower forms this condition is the natural and normal one. But it must be remembered that even in the human race each sex has organs which are rudimentary complementaries to the developed organs of the other sex. The breasts, and prostate gland in the male; and the clitoris in the female, are examples of this. A fish is sometimes male on one side and female on the other. Male frogs sometimes contain well developed ovaries.

Geddes says: "An organism may be said to be truly hermaphrodite when both male and female organs are present, or when, without there being separate organs, both male and female elements are produced. It is then both anatomically and physiologically hermaphroditic, and of this, as we shall see, there are abundant illustrations among the lower animals. Snail, earthworm, and leech are examples of this hermaphroditism, in varying degrees of intimacy."

There are two theories regarding the origin of hermaphroditism, one view holding that hermaphroditism was the primitive condition, and that the unisexual, or one-sex condition resulted therefrom by evolution; the second view being that unisexuality was the original condition, and that hermaphroditism evolved therefrom. Other authorities hold that both theories may be true, and that the original and secondary conditions varied with different species.

Geddes says: "One view of the matter is that hermaphroditism was the primitive state among the multicellular animals, at least after the differentiation of the sex elements had been accomplished. In alternating rhythms, eggs and sperms were produced. The organism was alternately male and female. Of this primitive hermaphroditism, there may be more or less of a recapitulation in the life-history of the organism. Gegenbaur states the common opinion in the following cautious and terse words: 'The hermaphrodite stage is the lower, and the condition of

distinct sexes has been derived from it.' *Unisexual* 'differentiation, by the reduction of one kind of sexual apparatus, takes place at very different stages in the development of the organism, and often when the sexual organs have attained a very high degree of differentiation.' The first structural stage in the separation would probably be the restriction of areas, in which the formation of two kinds of cells still went on at different times in one organism. In different individuals the opposite tendencies we have already spoken of more and more predominated, till unisexuality evolved out of hermaphroditism. That environmental conditions are effective in changing the hermaphrodite into the *unisexual* state is suggested by many experiments. And it has been shown in regard to some flowering plants, e. g. butcher's broom (*Ruscus aculeatus*), that the *monoecious* or *dioecious* condition may be evoked by altering the nutritive conditions. Quite different is the view which regards hermaphroditism as a secondary condition, derived from primitive unisexuality. Thus, Pelseneer maintains that the 'study of *Mollusca*, *Myzostomidae*, *Crustacea*, and *Pisces* shows that in these groups the separation of the sexes preceded hermaphroditism; various cases in other groups tend to show that this is true universally; and the same conclusion applies to plants. In *Mollusca*, *Crustacea*, and *Pisces*, at least, hermaphroditism is grafted upon the female sex."

As an example of the results of perfect and normal hermaphroditism among the lower forms of life, the following- instance of the method of fecundation among snails may be mentioned. It must be remembered that the snail has both male and female sexual organs, both perfectly developed and both actively employed in the work of reproduction. The process is stated by Prof. T. R. Jones, F. R. S., of England, who says: "The manner in which snails copulate is not a little curious, their union being accompanied by preparatory blandishments of a very extraordinary kind, that to a spectator would seem rather like a combat between mortal foes than the tender advances of two lovers. After sundry caresses between the two parties, during which they exhibit an

animation quite foreign to them at other times, one of the snails unfolds from the right side of its neck, where the generative orifice is situated, a wide *sacculus*, which, by becoming everted, displays a sharp dagger-like *speculum*, or *dart*, attached to its walls. Having bared this singular weapon, it endeavors, if possible, to strike it into some exposed part of the body of the other snail, who, on the other hand, uses every precaution to avoid the blow, by speedily retreating into its shell. But, at length, having received the sexual wound, the smitten snail prepares to retaliate, and in turn uses every effort to puncture its assailant in a similar manner. The darts are generally broken off in this encounter, and either fall to the ground, or remain fixed in the wounds which they have inflicted. After these preparatory stimulations, the snails proceed to more effective advances. The sac of the dart is withdrawn into the body, and another sacculus is by a like process protruded from the common generative aperture. Upon this last named sacculus, two orifices are seen, one of which connects with the female generative system of the animal, while from the other a long whip-like filament, the male attachment, is gradually unfolded, being gradually everted like the finger of a glove, until it attains the length of an inch or more. Then each of the two snails impregnates the other, and is itself impregnated at the same time."

Even in Hermaphroditism, however, the female element is the predominant, being more largely concerned with the reproductive and generative processes, while the male element apparently exists merely for the purpose of energizing, or inciting into creative activity, the female element. And, as the scale is ascended, the male individual becomes specialized apparently for convenience in forming unions with female organisms removed in space from the original female. In the generative and reproductive, the mother-element is the principal and predominant one.

CHAPTER IV
Sex in Plant Life

To many persons who have not considered this phase of the subject, it may seem strange to hear scientists assert that the manifestations and activities of sex are as much in evidence in the world of plant-life as among the animals. The male and female elements are found in every plant, and reproduction is the result of sex union just as truly as is the case among the animals. The flower is the sexual organ, or rather organs, of the plant. The female element of the flower produces the seeds of the plant, but only when it is fertilized with the sexual product of the male element. In some cases, the male element is found on one plant, and the female on another. In other cases, the male and female elements are found in different parts of the same plant; as, for instance, in the case of the Indian corn, in which the "tassel" contains the male element or flowers, while the "silk" contains the female element or flowers—the "ear" containing the seeds afterwards emerging from the female element or flower after the latter has been fertilized by the male element. In the greater number of plants, however, the flower contains both the male and female elements, and is thus fully hermaphroditic.

In order to understand the activities of sex among the plants, or flowers, let us consider in detail the several parts of the plant sex organs, which we know by the name of "flowers:"

First, we have the part of the flower known as the calyx, which is the cup of the flower, which covers its lower and outer parts, and which is generally of a green color. Next, we have the corolla, which is the crown of the flower, which is composed of petals usually beautifully colored, and which to many constitutes the real "flower" itself. The *calyx* and *corolla* form a cup-like

receptacle in which are found the two essential and distinctive sex organs of the plant, (1) the *Stamen*, or male organ; and (2) the *Pistil*, or female organ.

The Stamen, or male organ of the flower, is an upright, thread-like filament, bearing at its summit two-minute sacs, which are called the *anthers*, and which contain a very fine, microscopic dust or powder called the *pollen*, the latter being the active male element of reproduction.

The Pistil, or female organ of the flower, is found in the center of the flower, in the middle of the stamens, and which secretes and stores in a tiny cell the female element of reproduction which is called the *ovule*. Crowning the Pistil are found the *style* and the *stigma*.

Some flowers have but one Stamen; others have two; others still have many. Linnaeus was the first great authority to explain the sex activities of plants. He says: "The flower forms the theatre of the amours of the plants. The calyx is to be considered as the nuptial bed; the corolla constitutes the curtains; the anthers are the testes; the pollen, the fecundating fluid; the stigma of the pistil, the external genital aperture; the style, the vagina, or the conductor of the prolific seed; the *ovary* of the plant, the womb; the reciprocal action of the stamens on the pistil, the accessory process of fecundation."

Kellog says: "In many instances, the action of plants seems almost to be prompted by intelligence. At the proper moment, the corolla contracts in such a way as to bring the stamens nearer to the stigma, or in contact with it, so as to procure fecundation. In some aquatic plants, the flowers elevate themselves above the surface of the water while the process of fecundation is affected, submerging themselves again immediately afterward. Other very curious changes occur in flowers of different species during the reproductive act. The stigma is observed to become moistened, and even to become slightly odorous. Often, too, it becomes intensely congested with the juices of the plant, and sometimes even acquires an uncommon and most remarkable degree

of contractility. This is the case with the stigma of the tulip and one variety of the sensitive plant, and in these plants, it is observed to occur not only after the application of the pollen to the stigma, but when excited by any other means of stimulation, The flowers of some plants, during and after fecundation, also show an increase of heat, in some cases so marked as to be readily detected with the thermometer. This is said to be especially the case with the arum of Italy. In some plants in which the pistil is longer than the stamens, thus elevating the stigma above the anthers, the female organ is often observed to bend over and depress itself, so as to come within reach of the anthers."

Fertilization, of the female elements by the pollen of the male element, in plant life, is affected in numerous and various ways. In instances in which the male and female organs are situated on different plants, as in the case of the willows, etc., the pollen is carried to the female flower by the passing breezes, the transfer often being affected over great distances. But the more frequent method, and the one in operation where the male and female elements are near each other, is that of fertilization by means of insects, small birds, and even small animals like the snail.

Sprengel was one of the first naturalists to discover and announce this "secret of nature." He anticipated the later researches of Darwin, and indeed cleared a path for the later scientist. As Geddes says: "Sprengel laid sure foundations, now somewhat hidden by the superstructures which Darwin and others have built, To Sprengel's eyes, the many ways in which the nectar is protected from rain seemed full of 'intention,' he recognized in the markings of the petals illumined finger-posts to lead insects to the hidden hoards; and he further demonstrated that in some bi-sexual flowers it was physically impossible for the pollen from the stamens to pass to the tips of the carpels. His general conclusion, freely stated, was, that 'since a large number of flowers have the sexes separate, and probably at feast as many hermaphrodites have the stamens and carpels ripening at different times, nature appears to have designed that no flower shall be

fertilized by its own pollen.' A few years later (1799), Andrew Knight maintained that no hermaphrodite flower fertilizes itself for a perpetuity of generations. Sprengel's secret of nature had, however, to be set forth afresh by Darwin, who, in his *Fertilization* of Orchids (1862), and *Effects of Cross- and Self-Fertilization* (1876), has not only shown, with great wealth of illustration, the manifold devices for ensuring that insects unconsciously carry the fertilizing pollen from one flower to another, but has also emphasized the advantage of cross-fertilization for the health of the species. '*Nature* tells us,' he says, 'in the most emphatic manner that she abhors perpetual self-fertilization.' Hildebrand, Hermann Müller, Delpino, and others, have, with consummate patience of observation, further traced out the secrets of nature in this relation; and the student may be referred to D'Arcy Thompson's valuable edition of Müller's *Fertilization of Flowers*, Sir John Lubbock's *Flowers in Relation to Insects*, the classic works of Darwin, and P. Knuth's *Handbuch der Blütenbiologie*, 2 vols., Leipzig, 1892. Reference must, however, also be made to Meehan's protest that self-fertilization is neither so rare nor so 'abhorrent' as is generally believed. In a great number of cases, cross-fertilization by means of insects does occur; in many it must occur. In another by no means small set of flowering plants, —usually with inconspicuous blossoms, —the fertilizing gold dust is borne by the wind, and falls, like the golden shower on Danae, upon adjacent flowers. In many hermaphrodite flowers, again, self-fertilization does certainly take place; in some this is necessarily so. Indubitable self-fertilization occurs in the small degenerate unopening (*cleistogamous*) flowers of some plants, such as species of balsam, deadnettle, pansy, etc. These occur along with ordinary flowers, and, curiously enough, are sometimes more fertile than they."

Another authority says: "Fertilization is the fecundation of a plant by the application of the pollen to the stigma. In some cases, the pollen simply drops upon the stigma, which is called self-fertilization. In most instances, however, it is blown by the wind, or

carried by bees, or moths, or such-like insects, 'from other flowers of the same species.' This is what is called cross-fertilization. Darwin found that twenty heads of Dutch Clover left open to the visits of bees produced 2,290 seeds; the same number defended from the visit of the bees did not yield even one seed."

Plant life affords many curious and interesting instances of ingenious devices arranged by Nature for attracting to the flower the insects needed to fertilize it; the bright colors of flowers, and the honey or sweet fluids contained within many flowers, being intended solely for this purpose. The shape and size of the various parts of the flowers are arranged so as to cause the bee or other insect first to brush against the receptacle containing the pollen, and then to brush the same off into the female parts of other flowers. The subject is extremely interesting, and will well repay one for studying it in detail in the text books on the subject.

CHAPTER V
Sex in Animal Life

In animal-life, as in plant-life, we find the male and female elements of reproduction. In animals, the male element of reproduction is called the *Spermatozoon*; and the female element of reproduction is called the *Ovum*.

The Spermatozoa (plural of spermatozoon) are the active, moving constituents of the male element of reproduction, and consist of a head, a rod-shaped middle piece, and a long hair-like tail, by the vibratile motion of which they move in a spiral manner. They were formerly regarded as parasites inhabiting the seminal fluid, but were finally discovered to be the fecundating cell or male element of reproduction. They are found in all animals, including man. The size of the spermatozoa varies in different animals. In man they are about one six-hundredth of an inch in length. Their peculiar movements resemble those of the tadpole, the hair-like tail manifesting constant motion from side to side, propelling the spermatozoon from one point to another. It is composed of *protoplasm*, the substance which is the base of all physical life. The Spermatozoa develop from a *mother-sperm-cell*, by the progress of segmentation or subdivision, in a manner analogous to that of the lowly forms of animal life. They dwell in a gelatinous fluid, which mingles with other fluids secreted by the glands, and which thus constitute the male seminal fluid.

Geddes gives the following information regarding the physiology of the *Spermatozoa*. He says:

"A few facts in regard to the physiology of the sperm demand notice, (a) It is specialized as a highly active cell; its minimal size, the usual absence of any encumbering nutritive material, the contractility of the tail, and the general shape, all fit it for

characteristic mobility. More than one histologist has likened it to a free muscle-cell, or to a flagellate monad. (b) Furthermore, the sperm has very considerable power of persistent vitality. Not only does it often remain long unexpelled in the male animal, without losing its functions, but it may retain its fertilizing power after remaining for weeks, or even months, in the female organism. In the earthworm, the spermatozoa pass from one worm to another, not directly to the *ova* nor to female ducts, but to be stored up in special reservoirs or *spermathecae*. So, it is with many animals. The spermatozoa received by the queen bee during her single impregnation, are for a considerable period—even for three years—used in 'fertilizing successive sets of worker and queen ova.' Quite unique, however, is the case of one of Sir John Lubbock's queen ants, which laid fertile eggs thirteen years after the last sexual union with a male. The spermatozoa had apparently persisted all that time. Hensen cites the facts that a hen will lay fertilized eggs eighteen days after the removal of the cock, and that in bats, spermatozoa may remain alive a whole winter in the uterus of the female. In most European bats, indeed, sexual union occurs in autumn, but the sperms are simply stored in the uterus, for ovulation and fertilization do not take place till spring. In exceptional cases, especially in young forms which were not mature in autumn, pairing occurs in spring. An exactly parallel condition is known in some snakes. Thus, Rollinat notes in regard to *Tropidonotus viperinus* that mature females are inseminated in the autumn previous to the egg-laying (in June or July), but in females laying for the first time, *copulation* probably occurs in early spring. (c) Remarkable too, and again suggestive of monads, is the power the sperms have of resisting great deviations 'from the normal temperature.' The presence of acids has usually a paralyzing influence, but alkaline solutions have, on the whole, the opposite result."

The Ovum, or female element of reproduction, is a small egg-like cell, very small, which is formed in the ovaries of the female, and is afterward passed downward through a duct. Ova are

developed from time to time, and pass downward through the duct that they may be fertilized by a spermatozoon or male element.

Geddes gives the following information regarding the physiology of the Ovum. He says:

"The ovum presents all the essential features of any other animal cell. There is the cell-substance, consisting in part of genuine living matter or protoplasm; and there is the nucleus, or 'germinal vesicle,' which plays such an important part in the ripening, fertilizing, and subsequent division of the cell. Besides the living matter, there are simpler substances, especially in many cases a reserve capital of yolk nutriment 'for the future embryo.' The modern masters of microscopic technique have detected many marvels in the egg-cell, into which we cannot at present enter, but it is important to recognize clearly that although the ovum is in a sense simple, being a single cell, it is not structureless like white of egg. About details there is great diversity of opinion, but all are agreed that the ovum has 'organization.' In many instances, e. g., in the minute ovary of *hydra*, in the ovary of *Tubularia*, or in the ovarian tubes of insects, the ovum is but the surviving competitor among a crowd of surrounding cells, which to start with were all potential ova. This is an often-forgotten chapter in the struggle for existence, —the struggle between germ-cells. There is a struggle between potential ova; there is also enormous elimination among the spermatozoa, even after they come, to close quarters with the ovum. Many are almost successful, but in most cases only one fertilizes, i. e., survives. And even after the eggs begin to develop there is often elimination apart from enemies, thus it is stated that only about a third of the eggs of the New Zealand 'lizard' (*Sphenodon* or *Hatteria*) ever hatch, (c) In the third place, and this is the rarest form, the egg-cell acquires a store of food-material from a special *yolk gland*, as in many of the lower worms."

Fecundation, or reproduction, is caused by the union of the male and female elements—the Spermatozoon and the Ovum.

The former enters into and is enclosed by the latter, and the process of the formation, development and evolution of the young life is begun. The union of the two creative cells—the male and the female elements—forms a new and more complex cell, which then develops and evolves into the perfect young of the species to which the parents belong.

In various ways, and by means of various methods and processes, the spermatozoon is brought in contact with the ovum. The act of physical union between the male and female of the higher form of animal life is called *coition* or copulation—and its sole purpose is that of fecundation and the reproduction of life. It is usually accompanied by a peculiar nervous, spasmodic disturbance, which exhausts the participants to a greater or lesser extent. The spermatozoon comes in contact with the ovum and penetrates the outer covering of the latter, the entrance of other spermatozoa being then prevented by the immediate formation of a thick membrane through which they cannot penetrate.

Geddes gives the following information regarding the physiology of fecundation or fertilization. He says:

"There are various steps in the process which is often summed up in the one word— 'fertilization.' (1) There is the process by which the spermatozoa are brought into general proximity to 'the ova.' In higher animals this is best termed *insemination*, and is accomplished by copulation. (2) There is the approach of the spermatozoon to the ovum, but of this little is known. (3) There is fertilization in the strict sense—the intimate and orderly union of the two *sex-nuclei*. …

"The adaptations which secure that the sperms shall reach the ova are very varied. Sometimes it seems almost a matter of chance, for the sperms from adjacent males may simply be washed into the female, as in sponges and bivalves, with the nutritive water-currents. In other cases, especially well seen in most fishes, the female deposits her unfertilized ova in the water; the male follows and covers them with spermatozoa. Many may have watched from a bridge the female salmon ploughing along

the gravelly river bed depositing her ova, careful to secure a suitable ground, yet not disturbing the already laid eggs of her neighbors. Meanwhile she is attended by her (frequently much smaller) mate, who deposits milt upon the ova. In the frog, again, the eggs are fertilized externally by the male just as they leave the body of his embraced mate. Or it may be that the sperms are lodged in special packets, which are taken up by the female in most of the newts, surrounded with one of the male arms in many cuttle-fishes, or passed from one of the spider's palps to the female aperture. In the majority of animals, e. g., insects and higher vertebrates, copulation occurs, and the sperms pass from the male directly to the female. Even then the history is very varied. They may pass into special receptacles, as in insects, to be used as occasion demands; or, in higher animals, they may with persistent locomotor energy work their way up the female ducts. There they may soon meet and fertilize ova which have been liberated from the ovary; or may persist, as we noticed, for a prolonged period; or may eventually perish. When the sperms have come, in any of these varied ways, in close proximity to the ovum, there is every reason to believe that a strong osmotic attraction is set up between the two kinds of elements. … The spermatozoa, which seem so well to deserve Rolph's epithet of 'starved,' appear to be powerfully drawn to the well-nourished ovum, and the latter frequently rises to meet the sperm in a small '*attractive cone*.' Often, however, there is an obstacle in the way of entrance in the form of the egg-shell, which may be penetrable only at one spot, well called the *micropyle*. Dewitz has made the interesting observation that round the egg-shells of the cockroach ova, the sperms move in regular circles of ever-varying orbit; and points out that thus, sooner or later, a sperm must hit upon the entrance. He showed that this was a characteristic motion of these elements on smooth spheres, for round empty egg-shells or on similar vesicles they moved in an equally orderly and systematic fashion. The persistence with which the spermatozoa often force their way to the ova makes it impossible to doubt the reality of a

strong-chemotactic attraction. One illustration may suffice. According to Dr. Sadone's account of the impregnation in the rotifer *Hydatina senta* the spermatozoa of the male, which are injected into the body-cavity of the female, reach the totally enclosed eggs by boring through the thin membrane at a point where the mature ova are situated—a process not known in any other animals. The oval head of a spermatozoon was seen to attach itself to the membrane of the ovary, the tail continued to make lashing movements, the head was gradually forced through the membrane, and the tail followed, the whole process taking about ten minutes."

In addition to the numerous examples of the various methods and processes of fertilization mentioned by Geddes, as above quoted, we may mention a few unusual examples. Among the most curious is the process of *Parthenogenesis*. In this process, which is the common method among certain of the plant-lice, the male and female copulate in the usual manner, and the female lays eggs, which in time are hatched. But the young so hatched from the eggs are not normal insects—they are neither male nor female, but are peculiar sexual creatures which may be called "imperfect females." These imperfect females, instead of seeking "fertilization from the male," and then laying eggs as did their mother, produce young resembling themselves, by a process of "budding." These "budded" young, then "bud" forth a new generation, and so on until nine generations are born, when a few perfect males and females are produced, and the process begins anew in the normal fashion. Some of the polyps, a low animal form resembling a plant, "bud" forth young, which then separate and swim about as independent organisms. Instead of developing until they resemble the parent polyp, however, these young, upon reaching maturity, are fertilized and lay eggs, which when hatched produce the original form of polyp, resembling the grandparent. And so on, the generations alternating.

A curious state of affairs is noted in the case of the *Bilharzia*, a parasitic *trematode*, the male of which carries the female about

with him in a "gynaecophoric canal" composed of folds of skin. Similar to this peculiar case, is that of certain barnacles in which the female carries around with her male mate, secreted in a little pocket-like contrivance. This mate is much smaller than the female, and is very different from the latter in appearance, so much so in fact that it took *Science* a long time to determine that it was not a parasite. In some cases, the female has been found to carry several of these tiny male mates around with her.

Geddes gives the following additional information on this subject. He says:

"A not unfrequent mode of fecundation is by means of *spermatophores*, or packets of spermatozoa. These may be seen at times attached to the earthworm, or found within the leech and snail. Even in newts spermatophores may be formed, and taken up as such by the females. In the spider the spermatozoa are stored in a special receptacle on the *palp*, and hence hastily transferred to the fierce female. In cuttlefishes this mode of impregnation is yet more marked. One of the 'arms' of the male, much modified and laden with spermatophores, is thrust, or in many cases bodily discharged into the branchial cavity of the female, where it bursts. Such a discharged arm was, on first discovery, regarded as a parasite, and hence received the name of *Hectocotylus*. A curious aberration from the ordinary relations is where two distinct individuals of a species of fluke (*Diplozoon*) physically combine in almost life-long union. In many cases again, especially in bony fishes, there is a sexual attraction between male and female, but without any copulation. The female, accompanied by her mate, deposits ova, which he thereupon fertilizes with spermatozoa. A slightly more advanced stage is seen in the frog. Fertilization is still outside the body of the mother, but the male, embracing the female, liberates spermatozoa upon the eggs, just as these are laid. In the majority of cases, however, special organs for emitting and for receiving spermatozoa are developed, and copulation occurs. The male organ is often an adaptation of some structure already existing, as in many

crustaceans, where modified appendages form external canals for the seminal fluid. In skates and other gristly fishes, the remarkably complex copulatory organs, the so-called 'claspers,' are in close connection with the hind limb. The copulation may be quite external, as in crayfishes, etc., where the male, seizing the female, deposits spermatozoa upon the already laid eggs. Oftener, however, it is internal, and the intromittent organ is inserted into the genital aperture of the female. True copulation may occur without the presence of special organs, —notably in the case of many birds, where the cloaca of the male is apposed to that of the female. The spermatozoa, forcibly expelled by the excited male organs, pass up the female ducts, probably, in part, as the result of peristalsis, but chiefly at least by their own locomotor energy, and one of them may eventually fertilize an ovum. In addition to the intromittent organ, and the lower portion of the female duct which receives it during copulation, there may be auxiliary structures, such as true claspers for retaining hold of the females. The limy 'cupid's dart' or *spiculum amoris* of snail, is usually interpreted as preliminary excitant."

CHAPTER VI
Sex in Human Life

There are two aspects of Sex in Human Life. The first, the physical aspect, is merely a continuation of the thought phase of sex in the life of the animal kingdom, and should concern itself solely with the reproduction of the species. The second, the vital, mental, moral and spiritual, leads to planes of manifestation of which the animal world has no experience, although some of its phases are indicated in the lives of the higher animals in the sense of a prophetical promise.

Strange as it may appear to many, some of the moral and ethical features of sex in human-life are seen to have their roots in the sex manifestation of the higher animal-life. There is much in common between them. As Geddes says: "It is with emotions that we have here most to do; and without raising the difficult question whether animals exhibit any emotions exactly analogous to those which in man are associated with the 'moral sense,' 'religion,' and 'the sublime,' we accept the conclusion of Darwin, followed by Romanes and others, that all other emotions which we ourselves experience, are likewise recognizable in analogous expression in the higher animals. Those which are associated with sex and reproduction are indeed among the most patent; love of mates, love of offspring, lust, jealousy, family affection, social sympathies, are undeniable."

The love of mates, which in the earliest beginning of the lower life forms is evidenced only by an instinctive attraction, is then seen to gradually evolve into something which may be called "affection," and "from thence into a steadily ascending scale of love," until in the highest human development it is evidenced by a mental and emotional condition far above anything

witnessed among the lower forms of life. Even far down in the scale of life we may see evidences of the mutual attraction between mates. Even among the insects there may be seen that which is truly called "courtship" as distinguished from elementary sexual acts. Geddes says: "There may even be cooperation in work as in the beetles, such as the *Ateuchus*, where the two sexes pursue their somewhat disinterested labors together. The male and female of another beetle inhabit the same cavity, and the virtuous matron is said greatly to resent the intrusion of another male."

Jealousy plays a prominent part in the life of the higher animals, and even the lower forms manifest it in some cases; as, for instance, among the fishes the stickle-back battles with his rivals, and finally leads his mate to the nest he has built of twigs and weeds, and after going through "the motions of a wild love-dance," pushes her in the nest and thereafter guards her jealously from other males. The battles between rival males of the salmon family are terrific. Coquetry and jealousy have been noticed even among the insects. Snakes manifest great jealousy and love of the company of their mates. If a cobra is killed, its mate often travels to the scene of its death and remains there, disconsolate, for many days. Among birds, there are found all the manifestations of courtship, jealousy, and love of mates. The dove affords a striking illustration. Some birds mate for life, and often mourn away their lives if the mate is killed.

Geddes says: "Mantegazza has written a work entitled *The Physiology of Love*, in which he expounds the optimistic doctrine that love is the universal dynamic; and from this Buchner quotes the sentence, that 'the whole of nature is one hymn of love.' If the last word be used very widely, this often-repeated utterance has more than poetic significance. But even in the most literal sense there is much truth in it, since so many animals are at one in the common habit of serenading their mates. The chirping of insects, the croaking of frogs, the calls of mammals, the song of birds, illustrate both the bathos and glory of the love-chorus. The works

of Darwin and others have made us familiar with the numerous ways, both gentle and violent, in which mammals woo one another. The display of decorations in which many male birds indulge, the amatory dances of others, the love-lights of glow-insects, the joyous tournaments or furious duels of rival suitors, the choice which not a few females seem to exhibit, and the like, show how a process, at first crude enough, becomes enhanced by appeals to more than merely sexual appetite. But it is hardly necessary now to argue seriously in support of the thesis that love—in the sense of sexual sympathy, psychical as well as physical—exists among animals in many degrees of evolution. Our comparative psychology has been too much influenced by our intellectual superiority; but while this, no doubt, has its correspondingly increased possibilities of emotional range, it does not necessarily imply a corresponding emotional intensity; and we have no means of measuring, much less limiting, that glow of organic emotion which so manifestly flushes the organism with color and floods the world with song. Who knows whether the song-bird be not beside the man what the child-musician is to the ordinary dullness of our daily toil and thought? The fact to be insisted upon is this, that the vague sexual attraction of the lowest organisms has been evolved into a definite reproductive impulse, into a desire often predominating over even that of self-preservation; that this again, enhanced by more and more subtle psychical additions, passes by a gentle gradient into the love of the highest animals, and of the average human individual."

The love of offspring, which many seem to consider a distinctively human characteristic, has its roots in the mental and emotional life of the lower forms of life. Even as far down the scale as the worm we find evidences of the offspring clinging around the mother animal, and often protected by the latter in one way or another. Some of the lowly forms of life carry their young around with them in brood-chambers, or pouch-like contrivances. The *Clepsine*, a small freshwater leech, always carries its young around with it, attached to the surface of its body. The marine

leech known as the "skate-sucker" guards faithfully for several weeks its eggs which it has deposited in an old shell, or under a stone. Some of the spiders carry their eggs around with them in tiny sacks, until they are hatched. Among the shell-fish there are many species in which the young return to the shell of their mother after being hatched. The mother cray-fish gives shelter to her young until they are able to care for themselves. The attention and care given to young bees and ants is well known. Some plant-lice mothers are as solicitous for the welfare of their young as is the mother hen. Among the mammals the young are carefully watched and guarded, in a manner strikingly human-like in many cases. Among the higher mammals it is quite easy and natural to apply the term “parental love” to the interest manifested by the mother and father toward their offspring.

Many authorities hold those altruistic emotions and feelings—the sympathies, and love for others—had their rise in the love of the lower animals for their mates and their young. This becoming more highly developed in the human being, reached out to include the love for more distant relatives; then the love for friends; then the community love for the tribe; then the love for the nation; and finally, the love for all mankind, and the human brotherhood; which, in the future, will extend to the love for all living things. Under this theory, all the altruistic and unselfish emotions, sympathies and “fellow feelings,” arose from the sexual instinct and love of the lower animal for his mate and young. Geddes says of this:

“The optimism which finds in animal life only ‘one hymn of love’ is inaccurate, like the pessimism which sees throughout nothing but selfishness. Littré, Leconte, and some others less definitely, have more reasonably recognized the co-existence of twin streams of *egoism* and *altruism*, which often merge ‘for a space without losing their distinctness, and are traceable to a common origin in the simplest forms of life. In the hunger and reproductive attractions of the lowest organisms, the self-regarding and other-regarding activities of the higher find their

starting-point. Though some vague consciousness is perhaps coexistent with life itself, we can only speak with confidence of psychical egoism and altruism after a central nervous system has been definitely established. At the same time, the activities of even the lowest organisms are often distinctly referable to either category. A simple organism, which merely feeds and grows, and liberates superfluous portions of its substance to start new existences, is plainly living an egoistic and individualistic life. But whenever we find the occurrence of close association with another form, we find the first rude hints of love. It may still be almost wholly an organic hunger which prompts the union, but it is the beginning of life not wholly individualistic. Hardly distinguishable at the outset, the primitive hunger and love become the starting-points of divergent lines of egoistic and altruistic emotion and activity. The differentiation of separate sexes; the production of offspring which remain associated with the parents; the occurrence of genuine pairing beyond the limits of the sexual period; the establishment of distinct families, with unmistakable affection between parents, offspring, and relatives; and lastly, the occurrence of animal societies wider than the family, —mark important steps in the evolution of both egoism and altruism. There are two divergent lines of emotional and practical activity, —hunger, self-regarding, egoism, on the one hand; love, other-regarding, altruism, on the other. These find a basal unity in the primitively close association between hunger and love, between nutritive and reproductive needs. Each plane of ascent marks a widening and ennobling of the activities; but each has its corresponding bathos, when either side unduly preponderates over the other. The actual path of progress is represented by action and reaction between the two complementary functions, the mingling becoming more and more intricate. Sexual attraction ceases to be wholly selfish; hunger may be overcome by love; love of mates is enhanced by love for offspring; love for offspring broadens out into love of kindred. Finally, the ideal before us is a more harmonious blending of the two streams."

It is not our intention to speak of the physiology of sex in human-life in this book. There are many good books written on the subject, which indeed requires a large book to consider except in the matter of pointing out certain grave errors into which the race has fallen— the prostitution of the creative function to the gratification of sensual lust. We shall speak of this in plain words in the succeeding chapters.

From thence, we shall pass on to a brief consideration of the higher phases of Sex in human-life. Sex exists for the human being not only on the plane of the physical, but also on the vital, mental and spiritual plane. Moreover, there is possible for the human being the conservation and transmutation of the creative energy of the sexual organism. Of this, too, shall we speak. The purpose of this book is to show the evolution of sex from inorganic life, on to the lower forms of organic life, thence onward to the human life, and then on to the plane of the *superman* and *superwoman*. Sex is like the sacred lotus of Oriental lands —its roots buried in the muddy slime of the river-bed, thence rising through the various currents of the river-water, until finally the air is reached, when lo! the plant blossoms forth in luxuriant purity, a type and symbol of the highest spiritual development. Sex has its roots in the mud of material life; it rises through the flowing waters of mentality; and finally blossoms in the clear air of the spiritual nature—pure, sacred, divine.

We ask all to read carefully and ponder deeply on what we shall now have to say regarding sex in Human-life.

CHAPTER VII
The Physical Function of Sex

The student, casting aside all preconceived notions, and all ideas implanted in his mind by custom and general public opinion, and examining the records of Nature as written in her great book of creation, can make no mistake regarding the true function of sex. He will see all through Nature plainly written the universal law that Sex exists purely and solely for the purpose of creation, procreation, and reproduction. If he be candid enough to acknowledge this to himself, he will see that all other uses and employment of Sex must be abnormal, perverted and unnatural.

It is true that the human race has acquired the habit of employing the physical function of Sex for the purpose of sensual gratification alone, reproduction not being desired or intended in the majority of cases. This habit extending over thousands of years, and being unquestioned by the majority of the race, has led many persons to believe and hold that such practices were perfectly natural and in full accord with Nature. But a careful study of Nature's ways, plans and methods will show any fair-minded and unprejudiced person that the habits and practices of the human race regarding the function of Sex, are unnatural and perverted and have no basis in any of Nature's fundamental laws.

All through the various kingdoms of life we may see that Sex is used solely in the direction of creation, procreation and reproduction. It is the function whereby Nature keeps up her supply of living forms and things. She bends every effort toward the exercise of this function, and often subordinates even the life of the parent to the function of bringing forth the new generation. So carefully does she regulate the instinctive desires, that the females of the animal kingdom will refuse to cohabit except at the

proper seasons when procreation is possible. At all other seasons the females will vigorously oppose the males, and the latter, seemingly, recognize the situation and allow themselves to be driven away. The study of the processes of Sex, in all fields of the great kingdom of life, will show conclusively that the one only and sole purpose of Sex is that of creation, procreation and reproduction.

"But," argue some, "that is all very well for the animals, but man is greater than the animals, and has improved on their habits. Is man no more than a beast, to be governed by their habits and customs?" This absurd argument is accepted as valid by many men who seek not reasons but excuses for the practices and habits of life. The truth, as recognized by all biologists, is that man in the primitive state followed the same laws and habits as that of all the rest of the animal kingdom, and refrained from cohabitation except at certain periods when the female was capable of conception. In some savage tribes the custom still exists, and the female will vigorously drive away the insistent male at other times. In this she is supported by the public opinion of the tribe, and others will rally to her defense if necessary. And so it was with primitive man, undoubtedly. The desire and will of the female prevailed, and these desires and this will, were operated according to natural instinctive lines.

But when mankind advanced (?) to the stage in which woman was held not as an equal and co-worker, but as a serf and slave, man began to impose his passion upon her at unseasonable as well as at seasonable times, and the prevailing unnatural practices of the race resulted. In no other animal except man has this unnatural practice prevailed. Some writers have excepted certain varieties of the goat, which are said to have become perverted in this respect, but certain it is that the general varieties of animals still adhere to the instinctive laws and principles of Nature in this respect. As for man "improving" on the animals, the "improvement" is along the same lines as the other "improvements" which led to the manufacture of intoxicating liquors, and

the use thereof; the use of drugs and narcotics; the barbarous social customs which have sprung up and which make the misery of the many the price of the success of the few. Man has "improved" many things, but some of his "improvements" have been in the wrong direction. And so, it is with the case in point.

To those who will rise in revolt at this statement, we would put the plain question*: If the physical Sex functions are not intended for the sole purpose of reproduction and procreation, for what purpose are they intended?*

Some will answer that they are intended for "pleasurable gratification;" "manifestation of love," etc., etc. But this only carries the subject back another step. Biologists teach that Nature has made all of the necessary functions more or less pleasurable, gratifying and satisfying, in order that the individual living things may perform the acts of these functions. Eating is pleasurable, but hunger and appetite were certainly not devised merely to give pleasure—they were made pleasurable so that the living things would be impelled to gratify them instinctively and thus carry out Nature's great purpose of sustaining her living things. But men have cultivated the sense of taste and appetite until many individuals are abnormal in this respect—they have become perverts and degenerates in regard to appetite and taste. The ancient feasts, in which the gluttons would take emetics to relieve their swollen stomachs of their contents, only that they might then proceed to refill them with fresh delicacies, give us a striking example of this fact. And some modern gourmands almost equal their ancient brethren in this respect.

The taste for drink gives us another example of the perversion of a natural instinct.

And so, it has become with the function of Sex. Intended by Nature solely for the purpose of creation, procreation and reproduction, men have so perverted and degenerated the natural intent that, like the taste and appetites, they have dragged the Sex function down into the dust. That which should be regarded as one of the highest of Nature's functions and processes, has been

made the subject of vile jests and abnormal practices. That function which lies at the very root and beginning of *Life* has become the subject and object of abnormal, unnatural and degenerate practices which shock any mind which looks upon Nature in all her manifestations as essentially pure. The instinctive realization of this fact has caused the race to regard Sex in itself as impure. It is not Sex that is impure; but the prostitution and perversion of her natural functions have slimed over her primitive purity.

If Sex were confined to her natural functions, the race would regard the subject of sexuality in an entirely different light. It would then occupy the high place which Nature intended for it. The *Fount of Life* would be kept pure, and would be the subject of veneration. But so befouled have become the waters of the Fount, owing to the unnatural practices of the majority of the race, that many shudder at the mention of its name, and avoid it as unclean and impure. The race does not realize the cause of this strange degradation of the subject of Sex, but the intuitive and instinctive mentality of men and women recognizes the unnatural and perverted state of the subject, and naturally recoils from its consideration. Were the natural and normal conditions existent today, then Sex in human life would be regarded as is, pure and worthy as is Sex in the life of the plants. So perverted has become the popular idea of Sex, owing to the unnatural conditions prevailing, that the mere mention of the word is taboo in polite circles. Could this arise from natural use of the function? Is there anything impure in the thought of the birth of the child, and the reproduction of the species? Is it not apparent that the shame, odium and disgust attached to the subject arise from the instinctive knowledge that the function of Sex has become perverted, unnatural, degenerate, and hence ignoble and disgusting?

It will require but the general realization of the facts which we have just stated, to bring about a change of conditions, a resumption of the normal and natural. Just as are other

perversions and abuses of the sexual nature highly condemned, avoided and punished by all right-thinking people, so would this particular common unnatural practice be regarded as a perversion, once the fact was realized that it is unnatural. Man, instinctively shrinks from anything unnatural—there is an intuition which warns him off forbidden ground. Man's intuition in this particular instance has been diverted, owing to the perverted habit having been accepted by the race as "second nature." Man feels the repugnance arising from intuition, but not understanding the matter he evinces it toward the subject of Sex in general, treating it as impure and unworthy, instead of raising it up to its proper place of purity and condemning only the perversions of its principles.

Once regarded as unnatural, the ordinary promiscuous habit of cohabitation "for the mere purpose of sensual gratification" will be placed in the same category as the other unnatural manifestations of Sex, which cause a blush of shame to mantle the cheeks of every decent person at the mere mention or thought thereof, so unspeakably vile are they. All that is needed is the realization of the truth regarding the matter. The instinct and intuition of the race will do the rest. And strange and incredible though this may seem to those who have not noticed the undercurrents of public thought, the day is not far distant when the race will see this thing in its proper light. Many indications of this are even now apparent. There are many straws showing which way the wind is beginning to blow.

In conclusion, as in the beginning, ask yourself the vital question: *If the physical Sex functions were not intended for the sole purpose of reproduction and procreation, for what purpose were they intended?* Carry this query around with you for a while, and you will begin to see a new light on this subject.

CHAPTER VIII
Satyrism

The "Satyr" of classical mythology was a strange creature, half-goat and half-man, with the body and head of a man, the head bearing a pair of rudimentary horns, the legs and feet being goat-like and covered with thick coarse hair. The Satyr was believed to dwell in caves and to roam about in the forests seeking to capture and gain the affections of the *Nymphs*.

The ancient Satyr and his latter-day prototype are regarded as the embodiment of all that is lascivious, lewd, wanton and lustful. He is always pictured with a brutal, sensual face, and lewd, leering eyes. His short horns, thick thighs, hairy legs, and cloven hoofs give to him a most repulsive appearance, and the suggestion of his perverted nature is apparent at first glance.

The identification of the Satyr with the goat arose from the belief that the latter animal was of a gross, sensual, lewd and lascivious nature, being, in fact, the only animal the male of which forced coition upon the female at unnatural seasons. The goat, in ancient symbolism, was always regarded as the embodiment of perverted and degenerate lust, and this because this particular beast had perverted sexual habits which had only in *Man* an analogous example.

To-day the term "Satyr" is often used to designate a man whose sex-nature has become perverted, until he has lost all sense of the natural functions thereof, and who lives for the purpose of indulging in lustful sensations and lewd experiences. And it is in this sense that we shall use the term, although applying it to some individuals who would indignantly deny its fitness in their case.

If the indulgence of the Sex functions for the mere purpose of gratifying lustful sensations and lewd appetites be a mark of the Satyr, then how many men of to-day were Satyrs? How many men are using their Sex functions as Nature intended them to do—that is, solely for the purpose, intent and willingness to procreate and reproduce their kind, in response to the willing desire of their mates, and at only the appropriate seasons indicated by Nature? And, on the other hand, how many men not only are not willing to comply with the requirements of Nature, as above stated, but actually strive to avoid her dictates, and who prostitute their Sex functions for the gratification of their lewd, lustful appetites, at unseasonable times and often at periods in which every natural instinct revolts at the idea? How many men are Satyrs, and how few are really Men?!

All men who force their Sex nature upon women, whether wives or mistresses, for the purpose of mere sensual gratification; or except in response to the natural desire of the woman; or with an unwillingness to reproduce their kind; or during the period of pregnancy of the woman; —all these men are manifesting the unnatural, perverted, degenerate actions of the Satyr. It is true that the majority of men act the Satyr in ignorance, believing that what they do is "according to nature" and is right and proper, providing that the rites of wedlock have been celebrated—but the act remains the same, nevertheless, so long as it is persisted in and continued. The mark of the Satyr is branded upon the brows of the majority of men, and women are made the serfs, slaves and instruments of sensual gratification by these human beings bearing the characteristics of the goat.

In order to see the enormity of the thing—in order to realize what the consequences are—it is only necessary to use the imagination and picture the world as it would be were natural and normal conditions to prevail. Let us try to imagine what the world would be if men used their Sex functions solely for the purpose of procreation and reproduction, instead of for sensual gratification and lewd sensation.

In the first place the "social evil" would disappear, and with it the horrible "white-slave traffic" which is the burning shame and disgrace of our modern civilization. No more would young girls be ruined to gratify the lust of villains, and then either driven, or actually sold, into a life of shame. No more would the "red-light districts" spread their blot upon the maps of our cities and towns. No more would the vile resorts flourish, in which the bodies and souls of men and women are dragged down to disease and death. No more would unnameable vile diseases fester and eat out the bodies of human beings, rendering the *Temple of the Spirit* a vile charnel house and cesspool. No more would our sons and daughters be offered up as a sacrifice to the *Moloch of Lust*.

With the disappearance of the "social evil," the crime of intemperance would largely diminish. All students of the subject are aware that the abuse of Sex is one of the most potent causes of intemperance. Wherever lust reigns, there does the demon of intemperance fatten. The brothel reeks with the fumes of liquor. The libertine plies his victim with liquor in order to cloud her reason and befuddle her judgment. The orgy of lust and lewdness is always begun with the drinking of liquor. Destroy the unnatural use of the Sex function, and you will have driven a dart into the very heart of the drink evil. Walk through the "red-light districts," the "levees," the "segregated district" of any large city, and see what a foul, unwholesome, unnatural thing it all is. With this unnatural and perverted use of the Sex function comes an instinctive sense of evil and shame that causes men to throw aside all restraint and to make themselves more bestial than the beasts, on the principle that "one may as well be killed for stealing a sheep as a lamb," or that "one may as well go the full length." The women who fall into the evil often seem to realize their degradation, and throwing aside all self-respect and self-restraint, sink to the depths. There is the instinctive recognition of the human soul that the thing is wrong at its very heart, that develops the character of the Satyr when one enters upon the wrong path.

The newspaper recital of some of the great scandals, as for instance the murder case in which a certain young millionaire was tried for the killing of a wealthy clubman, reveals the extent to which the indulgence of the Sex functions in an unnatural manner can be carried. Lustful vice is made a fine art. Every device possible to the perverted intellect is employed to appeal to the jaded imaginations and desires of the libertines. Things unspeakable and unprintable, yes, actually unthinkable to the sane and normal person, result as a logical sequence from the original perversion. The scandalous report which breaks into public notice from the resorts of some of the wealthier society men are almost unbelievable. The unnatural and insane excesses of ancient *Babylon, Sodom and Gomorrah, Greece* and *Rome*, are duplicated by the modern Babylons. And unless checked, the ulcerous and cancerous moral contagion will spread, and will in the end bring down our civilization in ruins, just as it has the civilizations of the past. For it will be noticed on history's pages, that this moral degeneracy always preceded the actual degeneracy and final downfall of the great nations of the past.

But, many of you will say, all this is true, but it refers only to the sexual excesses and immoralities perpetrated owt of the wedded state: that in the married state there can be no immorality. Is this true? Stop and ask yourself the question: How many married men are there who lead the natural normal sex life—who use the Sex functions only for the purpose that Nature plainly intended? How many men are there who allow their wives the real ownership of their own bodies, and who refrain from forcing their unnatural attentions upon their mates in a way which every female animal except the goat would indignantly resent and repel? How many men are there who regard their wives as their real mental and spiritual mates, instead of mere physical organisms for the gratification of their (the men's) lust for sensation and lascivious experience? How many men are there who are fathers in the true sense of the word, and who seek to, strive for, and look forward to bringing children into the

world as nature intended, “well born,” welcome, planned for and loved, instead of as the result of “accidents” arising from the unnatural practice of prostituting the wife for the gratification of the husband's lust? These are hard questions—but they must be answered at the judgment bar of the soul of each. Each must be his own judge, under the Law. Each must pay the price. But each has the opportunity to reform and live the natural normal life that alone can bring health, happiness and peace.

It may be objected to that we have placed the blame of this perversion of Sex upon man alone, and have said nothing about the woman. We are aware of this, and have purposely placed the blame where we think it belongs. Woman in the free state, not dependent upon man for her support, happiness, and right to live, would be in a position to dictate to man terms of relationship in accordance with the instincts of her own inner nature. Economically independent of man, she could and would dictate her own terms, and a mighty change would result. But for ages she has occupied the position of a serf and a dependent, a state from which she is now slowly emerging. She has been taught that “wives should submit themselves unto their husbands,” as a religious duty; from the pulpit she has been taught that it was God's will that she should so do. Nothing has been said to her of her right to herself. The husband had his “rights,” which she has been taught to believe were the result of natural conditions. She has had no opportunity to live her own life, in her own way—she has been driven to marriage as “the woman's only profession,” and was led to believe that the words of wedlock once uttered, there could be no immorality in the wedded state. Naturally she has stifled the instinctive and intuitive revolt of her soul, and has habituated herself to the ordinary conditions.

And the man, himself, has many excuses. He does not understand the woman's nature or instincts. He believes in his “rights” for such they are held to be under divine and human laws—and he insists upon them and deems the woman unloving if she demurs. The public has been with him, and on all sides, he is

supported in his ingrained notions. Moreover, the influence of heredity is manifest in his case. Many generations of children have been brought into the world under “accidental” conditions, and in response not to the natural promptings of the two sexes, well-mated, and under the proper conditions, but to the mere selfish desire for sensation and gratification on the part of the male parent. And it would be strange if the influences so transmitted through the many generations from father to son, should not be powerful enough to lead man away from the natural path and normal practice.

There are two sources from which the reform must come—for it will come, either in our own civilization or that which will succeed it. It is in the line of *Evolution*, and the race is intuitively reaching for it through its highest evolved individuals. The first of these sources is the education of men to the realization of Nature's true intent and purpose in the Sex function. When the present conditions are seen to be unnatural, an effort will be made to avoid them and public opinion will begin to remould itself. The second source is the emancipation of women from control and mastery by man. When woman attains her freedom, and realizes that she has a right to her own body, she too will study Nature's plans and purposes and will refuse to live unnaturally and abnormally. She will assert the natural right of refusal and choice just as the female animal does—she will refuse to submit for the mere purpose of gratification of the male's inordinate desires and appetites. And in the end, it will be seen that this second source of reform—this assertion of woman's right to herself and her Sex—will be the principal cause of the ultimate reform and revolution along these lines. The *Female* is the original sex—the male was an after product. And in the Female is the only hope for the return to natural conditions of Sex relationship. And the change will come—it must come. Nature is slow to wrath, but inexorable in her punishments. She will destroy the race which defies her edicts, and will build up a new one in accordance with

her true plans. The swing of the *Cyclic Pendulum* is now beginning its return. Nature is beginning to reassert herself.

CHAPTER IX
Higher Phases of Sex

In the preceding chapter we stated the true and only function of Sex on the physical plane—namely, the procreation and reproduction of the species. But we did not mean to imply that this particular plane was the only one upon which the Sex principle manifests. On the contrary, Sex manifests upon every plane of life and being, in countless variety of forms of expression. But upon whatever plane it may manifest, the principle of creative activity—generation or regeneration, production or reproduction, creation or recreation—is present and active.

There are many other purposes than that of the begetting of young, for which the male and female sex activities meet, combine, commingle and unite. On the vital, mental and spiritual planes the union of the two elements of Sex occurs, with the result of calling into being new activities, elements, and manifestations. Therefore, those who, seeing the perverted conditions connected with the ordinary sex relations in our civilization, pronounce all Sex impure, and who lead the lives of ascetics and who avoid the company of the other sex, make a great mistake. The Man and the Woman have much to give to and receive from each other—many other planes of union than that ordinarily recognized.

In the first place there is unquestionably existent the peculiar vital force or energy, generally called *Vital Magnetism*, which has its features and phases of Sex. It is most difficult to describe the nature of Vital Magnetism, but its presence may be realized from actual experience and observation. It is a fact known to all occultists that each person has his or her individual personal atmosphere, or magnetism, which affects those coming in contact with

the person. Some persons depress those with whom they come in contact, while others stimulate them. Some have a tendency to weaken physically those around them, while some are so full of vitality that others actually draw upon the surplus stock and absorb the vital energy of such persons. There are vital "vampires," as well as vital "radiators." The phenomena of Vital Magnetism are well known to those who have made a general study of the subject, and we shall not attempt to go into the matter at length in this place.

It is not so well known, however, that there is a particular phase of this Vital Magnetism which has much to do with the relations of the two sexes. This may be called *Sex Magnetism* and its poles are found in the opposite sexes, the male being the positive and the female the negative. It is this activity of the Sex Magnetism that has much to do with drawing together the two sexes. Each sex feels the desire to participate in the magnetism of the opposite sex, the individual magnetism of persons, of course, varying in their degree of attractiveness. Some persons are so charged with Sex Magnetism that hey tend to attract and draw to them persons of the opposite sex. There are many men and women who do not possess particularly attractive features, form or manner, who nevertheless attract the other sex to them in a manner astonishing to those not in the secret. There have been men, such as the celebrated bigamists of police history, who have seemed to attract women as the flame does the moth. And there have been women who have exerted a strong attraction over nearly all men who came into their circle of influence. Nearly every reader of these lines will recall cases of this kind in his own acquaintance, or from his general experience.

While this Sex Magnetism in such exceptional instances may work harm, it is also a fact that it exerts a strong influence for good in the majority of cases in which its effects are not neutralized by sexual excesses on the physical plane, such as we have indicated in our preceding chapter. The union and combination of the two currents of Sex Magnetism of persons of the opposite

sexes who are harmonious and congenial tends to invigorate and vitalize both persons. Sex is always creative, and the Sex Magnetism tends to create new vitality in the persons whose magnetism is harmonious. The ascetic, or the person of either sex who avoids the company of the opposite sex, is apt to become withered, devitalized and impoverished in nerve force and blood supply. Such people fly in the face of Nature, and suffer the consequence. It is a necessity of normal life for persons of opposite sexes to mingle in each other's company, and to receive and give the magnetic benefits resulting therefrom.

It is the union of the Sex Magnetism which draws the majority of married people together originally. Each feels a glow when in the presence of the other—each feels the revitalization that takes place when they are together. Each feels better, stronger, happier and more vital when in the other's company. No proof of this is needed, for the experience of nearly every person will corroborate the statement. Then why, you may ask, does this not continue with all married people? The answer is very simple: Married people too often dissipate and waste the Sex Magnetism by the unnatural sex indulgences of which we have spoken. Very often these practices or abuses of married life cause a depolarization, or reversal of the Sex Magnetism, which results in creating a condition of repulsion between the married pair, in place of the attraction which originally existed. This regrettable condition may be changed, however, and the normal conditions restored, if the couple will turn away from the perverted conditions which they have maintained, and replace them with natural, clean, wholesome relations of comradeship, companionship and mutual harmony.

Married men and women can be of the greatest use to each other if they will but maintain the proper kind of sex relationship. Instead of attraction growing less, it will actually increase, and the “honeymoon” will last over their mutual lifetime. Each will strengthen and vitalize the other, instead of weakening and devitalizing one or the other, or even both, which latter

deplorable condition we see in evidence in so many cases of people who have failed to grasp the true secret of the marriage relationship.

On the *Mental plane* we also find the manifestation of the Sex principle, not only in direction we have indicated in the opening chapters of this book, but also in the direction of the inspiration and incitement to active thinking that two persons of opposite sexes exert upon each other if they be in proper harmony. It will be found in the majority of cases of successful men and women in the prominent fields of human endeavor, that the successful man or the successful woman is inspired by the love or mental sympathy, or both, of some person of the opposite sex. To often alas! This "person of the opposite sex" may be some one other than the married companion of the person in question, but this is because the original bond of unity has been allowed to become a burden and a hindrance, by reason of the lack of understanding of the true Sex relationship. The mental rapport of the two persons having been allowed to perish, one or both will instinctively seek for the "inspiration" or rapport of sympathy of some other person of the opposite sex.

We hear much of "affinities" in these days, and the majority of persons think that these attractions between persons of the opposite sexes always arise from pure lust or physical attraction. But such is not the case, for in many cases the parties to these entanglements are originally attracted by mental characteristics and qualities. There is a subtle attractive force attached to the quality of mental "understanding" of one person by another. Every mind instinctively seeks and reaches out for "understanding," and in too many cases there is none of this quality to be found in those in whom it should be quite in evidence. The result is that when the man or woman is brought in contact with one of the other sex who can and does "understand," there is sure to be an attraction and a desire for each other's company which often leads to wrecked homes and ruined lives. That so many of these "affinity" attachments afterward degenerate into purely physical

or even lustful relationship, is only another proof of the fact that the prostitution of the natural Sex instinct to purposes other than its normal function is sure to work evil.

Let us quote a few lines from a writer in the magazines, whose words carry with them a sense of realization of the normal and desirable conditions which should exist between husband and wife, on the mental plane. The writer says: "The more things that a man and woman mutually love, the greater will be their love for each other. The more things in which they are mutually interested, the greater will be their interest in each other. The object of their mutual interest may be children, work, books, hobbies, other people, or what not—it matters not so much just what—the thing is that there should be outside things, many of them, in which the two should he mutually interested. There should be outside planes upon which the two minds should be able to meet. … Heed this lesson, you men and women. Read between the lines of these hastily written pages, For throughout it all runs a vein of truth that may bring happiness to many of you; that may tend to prevent a further breach between some of you who have already drawn apart while treading the path that God intended that you two people should tread together, if at all, side by side, shoulder to shoulder, eyes level with eyes, looking out upon the world together, and seeing together the same scenes of that wondrous land through which you are now journeying. Marriage—true marriage—means *Comradeship* above everything else. And unless this be had, then the essence of the thing is missing, and naught but the husk and unsatisfying outer materials remain. And this is a part of what a quarter-century of wifehood has taught me—a quarter-century of mingled prosperity and adversity; of pleasure and pain; of ups and downs; of sunshine and shadow; of storm and calm—all of which I have tried to face with confidence and faith, inspired always by the knowledge that by my side was one who both understood and was understood. And by reason of it all, I know that I have gained that without which all would have been lost, but which, gained, causes me to feel that

all through which I have lived, yes, all, bitter and sweet alike, was well lived and worthwhile—*Comradeship in Marriage*."

There is a plane still higher than that of mind, in which Sex is manifest—the *Spiritual Plane*, while it is impossible in a book of this kind to consider this phase of the matter in detail, we wish to say that Man and Woman mount the *Ladder of Spiritual Attainment* hand in hand, and by each other's help. Akin to the inspiration on the mental plane, is this higher source of help, sympathy and encouragement of this higher life. On the spiritual plane is to be found the highest form and phase of *Love*—Love which is concerned with the evolution and unfoldment of the soul of the loved one, rather than with the generation of the species. To many this form of love must of necessity seem as but a faint dram, or the idlest fancy. But to those who have aught even a faint glimpse of its reality and existence, it causes all else to fade into insignificance. But the higher the height, the greater the fall therefrom—and mortals must ever guard against allowing the perverted instincts of the physical plane from entering into the *Paradise* of a love of this kind, and dragging down into the depths a love whose true home is *On The Heights*. If such a love as this has come to you, treasure it carefully—guard it jealously from the encroachment of the lower senses—preserve it ever as the *Pearl of Great Price*.

It is not permitted to speak in general terms to the general public, about this manifestation of Sex on the Spiritual Plane. It dwells in a world of its own, sheltered from the profane gaze of the vulgar and materialistic crowd, As Emerson says: "Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will,"

But it is Real—to those who have experienced it, the one *Real* thing in a world of illusions.

CHAPTER X
Regeneration

Nature devotes a great amount of energy to the task of reproducing living forms. Many of the lower forms of life seem to live merely for the purpose of reproducing life—of passing along the flame of life from torch to torch. Nature's reproductive energies are highly concentrated, and are wonderfully potent. The amount of creative energy concentrated and compressed into the mustard seed is equal to that diffused over a whole large plant—in fact the entire creative energy which is to serve the plant for its lifetime must be stored up within the seed itself, for the vital force cannot come from outside, although the outer nourishment is needed to build up the physical shape, form, and substance. The germ of the animal contains within itself enough stored-up energy to carry the animal through its normal period of life. In the processes of *reproduction* and *procreation*, Nature avails herself of her inner powers, and every minute she works miracles of concentration and conservation of energy.

The ancient occultists recognized the wonderful power stored in the reproductive organism, which is given out not only in the act of actual reproduction and procreation, but which may be also dissipated in the unnatural excesses and practices to which the race is addicted. They soon discovered that this wonderful concentrated power could be, and is, used not only for the purpose of *generation* but also for the purpose of *regeneration* of the life activities within one's own body, the exhaustion of which occurs if the vital forces be not given out in procreation or waste. In other words, that the wonderful concentrated forces of the sexual functions, if not otherwise used or dissipated, might be used by the individual himself or herself in re-energizing,

recharging, or regenerating the vital powers within his or her own organism. This was one of the reasons that *continence* was enjoined as a duty upon the members of the ancient esoteric and occult brotherhoods and sisterhoods.

A. B. Stockham, M. D., says: "Physicists have demonstrated with incontrovertible facts that it is eminently healthy to conserve the vital principle. The seminal secretion has a wonderfully immanent value; and, if retained, is absorbed into the system and adds enormously to man's magnetic, mental and spiritual force. In ordinary married life this force is constantly being wasted. Other things being equal, the man who wisely conserves is in concentrated mental and physical power and effectiveness, like a Daniel amid his companions. He builds and constructs, he is the organizer and executive head of industries, he is the orator and the inventor. He is the leader of great movements, because his power is drawn from an inexhaustible storage battery. ... Although woman has not the semen to conserve, yet equally with man she has the thrilling potency of passion, that when well directed, heals sensitive nerves, vitalizes the blood and restores tissue.

Newton says: "It is important to know that there are other uses for the procreative element than the generation of physical offspring, far better uses than its waste in momentary pleasure. It may, indeed, be better wasted than employed in imposing unwelcome burdens upon toiling and outraged women. But there should be no waste. This element when retained in the system may be coined into new thoughts, perhaps new inventions, grand conceptions of the true, the beautiful, the useful; or into fresh emotions of joy, and impulses of kindness and blessing to all around. This is, in fact, but another department of procreation. It is the procreation of thoughts, ideas, feelings of good-will, intuitions of truth—that is, it is procreation on the mental and spiritual planes, instead of physical; it is just as really a part of the generative function as is the begetting of physical offspring. It is by far the greater part, for physical procreation can ordinarily be

participated in but seldom, while mental and spiritual procreation may and should go on through all our earthly lives—yea, through all our immortal existence."

J. H. Kellogg, M. D., says: "It has been claimed by many, even by physicians, and though with but a slight show of reason, that absolute continence, after full development of the organs of reproduction, could not be maintained without great detriment to health. It is needless to enumerate all the different arguments employed to support this position, since they are, with a few exceptions, too frivolous to deserve attention. ... the popular notions upon this subject are wholly erroneous. Their general acceptance has been due, without doubt, to the strong natural bias in their favor. It is an easy matter to believe what agrees well with one's predilections. A bare surmise, on the side of the prejudice, is more telling than the most powerful logic on the other side."

Prof. Mayer says: "It is determined, in our opinion, that the commerce of the sexes has no necessities that cannot be restrained without peril. ... The contrary belief appears to us to be erroneous, without foundation and easily refuted. ... Health does not absolutely require that there should ever be an emission of semen, from puberty to death, though the individual live a hundred years,"

Acton says: "There exists no greater error, nor one more opposed to physiological truth, than that which holds that continence produces impotence. In the first place, I may state that I have, after many years' experience, never seen a single instance of atrophy of the generative organs from this cause. I have, it is true, met the complaint; but in what class of cases does it occur? It arises, in all instances, from the exactly opposite cause, abuse; the organs become worn out, and hence arises atrophy. Physiologically considered, it is not a fact that the power of secretion is annihilated in well-formed adults leading a healthy life, and yet remaining continent. No continent man need be deterred by this apocryphal fear of atrophy from leading a chaste life. It is a

device of the unchaste, a lame excuse for their own incontinence, unfounded on any physiological law."

Dr. Kellogg makes the following important statement, which corroborates the theories of the ancient occult teachers: "Recent investigations have shown that the sexual glands are useful, not only as a means of *race-perpetuation*, but for the physical well-being of the individual, through the vital stimulus exercised by them, through the influence of their peculiar secretion upon the processes of development and nutrition. In view of this fact, it is evident that, so far as the individual is concerned, physical benefit is to be looked for, not in the loss of the secretion of the sexual glands, but in its retention and appropriation. In other words, reproduction is accomplished at the sacrifice of individual interests, a law which prevails throughout the whole organic world, being, in some instances, so pronounced that the development of progeny is accomplished only through the death of one or both parents. These discoveries afford thoroughly satisfactory and scientific explanation of two facts which heretofore have rested solely upon a basis of observation and experience: 1. That continence is favorable to physical vigor. 2. That *sexual intemperance* is productive of exhaustion and debility to a most extraordinary degree."

Dr. Nicholas says: "It is a medical and a physiological fact that the best blood in the body goes to form the elements of reproduction in both sexes. In a pure and orderly life this matter is reabsorbed. It goes back into the circulation ready to form the finest brain, nerve and muscular tissue. This life of man, carried back and diffused through his system, makes him manly, strong, brave, heroic. … The suspension of the use of the generative organs is attended with a notable increase of bodily and mental vigor and spiritual life." And, as another writer has said: "Nature finds another use for the unexpended sexual energy in employing it for the building up of a keener brain and more vital and enduring nerves and muscles."

Outside of the list of the occult brotherhoods, all of whom were strictly continent, history gives us a long list of eminent men who followed the practice of continence, which indicates the correctness of the old occult teachings of regeneration. Newton, Kant, Paschal, Michelangelo, Plato, and many other eminent men were strictly continent. All the great occultists and mystics of ancient times observed strict continence.

The Greek athletes training for the great Olympic games were compelled to observe strict continence, the experience being that by this course they were able to conserve their vigor and strength much better. The prizefighters of to-day are compelled by their trainers to observe strict continence during the period of training. Many of the former "champions" who "went to pieces" suddenly, owe their downfall to a violation of this rule. Dr. Henderson, after years of experience in tropical countries, has said: "I have seen many suffer severely, destroying their strength, health, happiness and life, by following the promptings of their unbridled passions. Need I say that I have never seen a man suffer from keeping himself pure?

Dr. Kellogg well states the philosophy of continence as follows: "The sexual function is double in its purpose; first, the sexual organs are always active, even when not excited to such a degree as to obtrude their activity upon the consciousness, as they supply the body with a needed vital stimulus and regulator; secondly, they furnish the only means by which the physical life of the individual and the perpetuation of the race may be accomplished. In neither of these important functions is the personal gratification of the individual the primary consideration. The exercise of the sexual function with a purely selfish purpose would seem to be a debasement of the sacred function in which man approaches most nearly to the creative power of which he is the image."

But there is quite a difference, however, between the intelligent practice of continence on the one hand, and the practice of an unnatural *asceticism* on the other. In intelligent continence,

the sexual power, function and organism is respected as one of the highest pieces of Nature's handiwork—the symbol of the great creative force of the universe—to be used either for the purpose of procreation and reproduction, or else for the equally high purpose of regeneration, of self-strengthening and development. On the other hand, the unnatural view of certain schools of asceticism regards the sexual power, function and organism as something impure and vile.

The continent occultist or mystic does not revile his sexual power, nor does he despise it—on the contrary he rejoices in its possession, but instead of wasting and dissipating it in excesses or unnatural indulgences, he transmutes it in Regeneration, and builds up his physical, mental and spiritual nature. Those who despise the sexual nature, and who fear and loathe it, bring upon themselves the inevitable reaction which always accompanies the unnatural practice of opposing any of Nature's plans and processes as evil. They bring upon themselves the negative condition by which their creative forces are neutralized and inhibited, and they suffer in health, mind and spirit. There is nothing impure about Sex—the impurity lies in the abuse and unnatural use of the sexual functions. Continence is a positive process—Asceticism is a negative process. There is a difference as wide as the poles between the two. Do not make the mistake of trying to "kill out" the sexual nature—instead, strive to strengthen and develop it, but transmute its energies scientifically, intelligently and naturally, in accordance with the world-old occult and mystic teachings of Regeneration.

This, then, is the *Ancient Wisdom* regarding Regeneration, stated in a few pages. Consider it carefully and you will be richly rewarded. The *Ascetic* places himself in opposition to the currents of *Nature's Creative Forces*—the Continent individual places himself in full accord with the great *Life Forces of Nature*. Instead of neutralizing his force he conserves and transmutes it. Grasp the inner meaning of the *Paradox of Sex*, and you will have in your hand the control of many of the *Finer Forces of the*

Cosmos. We can but hint at the whole truth here. The time is not come for the full teaching—neither is this the place. But he who practices the teachings contained herein will place himself well upon the road to attainment, and the further truth will come to him as he progresses. Such is the *Law of the Path of Attainment*.